


# Ad Veritatem

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November 2002

A detailed oil painting of Thomas More, showing him from the chest up. He is wearing a dark brown, heavy robe with a large, ornate gold chain around his neck. The chain features a large, circular medallion with a cross and other symbols. He has a serious expression and is looking slightly to the right. The background is a dark, draped fabric.

**“The devil is ready to put out men’s eyes (who) are content willingly to become blind.”**

**Thomas More:  
Portrait of Courage  
By Gerard Wegemer**

## **NOVEMBER MEETING:**

**NOON WEDNESDAY NOVEMBER 20, 2002**

**FR. HUGH BARBOUR, O. PRAEM, PH.D.**

**“PRAYING THE PSALMS WITH THE SAINTS”**

**DETAILS ON PAGE 3**



## WHO WE ARE

In 1966, the movie *A Man For All Seasons* inspired the Academy of Motion Picture Arts and Sciences to recognize this film as the Picture of the Year. This was one of the few occasions in the history of the Academy of Motion Picture Arts and Sciences where the life of a religious figure won the hearts of the motion picture industry's elite. The central figure portrayed in *Man For All Seasons* was, of course, St. Thomas More, the great lawyer, statesman, apologist, husband, father and faithful Catholic. In 2000, St. Thomas was honored as the Lawyer of the Millennium by a secular panel of historians for the British Commonwealth. Shortly thereafter, John Paul II declared St. Thomas as the Patron Saint of Statesmen.

Inspired by a homily given by Bishop Norman McFarland at the 1995 Red Mass of Orange County, 5 "fearless" members of the Orange County bar met shortly thereafter at the law offices of Rutan and Tucker in Costa Mesa. These lawyers all shared the realization that the legal practice takes a severe toll on the personal and spiritual lives of those involved in it and that many in the legal profession had become too focused on the material life with the natural consequence being the de-emphasis on their spiritual life. The purpose of the meeting was to discuss the formation of a new organization for lawyers and judges in the County of Orange with its mission being to publicly support and encourage the spiritual development of its members in their Catholic faith. The group chose as its patron St. Thomas More, the greatest lawyer of his time, who was a dedicated husband and father with a deep and profound commitment to his Catholic faith, his profession and his fellow man. Thus the St. Thomas More Society of Orange County was born.

Attendance at the monthly meetings in the early years was sporadic. Our spiritual director, Fr Hugh Barbour, wisely advised us not to worry about numbers because it was more important "to be than to do or say." He encouraged the virtues of patience and perseverance. His sage advice, together with the guidance of the Holy Spirit and St. Thomas More, has led us to our current level of a thirteen member Board of Directors of lawyers and judges and a mailing list for the monthly newsletter of over 940.

The goal of the Society is to inspire and lift up the minds and hearts of the legal community of Orange County to follow the example of St. Thomas More by integrating God in every aspect of their professional and personal lives. The Society seeks to accomplish this goal through inspirational speakers at monthly meetings, this newsletter, the Red Mass, a website, an annual spiritual retreat and other events. The St. Thomas More Society also seeks to provide a haven where those who are committed to their Catholic faith as well as those who are seeking to learn more about the Church, can find fellowship and encouragement in the face of overwhelming media and cultural forces working against that pursuit.

*St. Thomas More, please pray for us. †*

### FOR MORE INFORMATION, PLEASE CONTACT

David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or  
Anne Lanphar at (714) 800-3225 or email to [alanphar@firstam.com](mailto:alanphar@firstam.com).  
VISIT OUR WEBSITE at [www.stthomasmore.net](http://www.stthomasmore.net)

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**NOV.**  
**MEETING**

**FR. HUGH BARBOUR, O. PRAEM, PH.D.**

***“PRAYING THE PSALMS WITH THE SAINTS”***

At our November meeting, Fr. Hugh, our Chaplain for 7 years, will address “Praying the Psalms with the Saints.”

**WHEN:** Noon  
Wed. Nov. 20<sup>th</sup>

**WHERE:**

First American  
Title Ins. Co.  
2 First American  
Way, Santa Ana

**FOR DIRECTIONS**  
CALL (714) 800-3000

**COST:**

\$10 for lunch

Fr. Hugh Barbour, O. Praem., is Prior of St. Michael's Abbey in Silverado Canyon where he teaches philosophy and Latin at the High School and Seminary. He has a license in Patriastice Theology (Theology of the Fathers) and holds a doctorate in philosophy. Fr. Hugh was ordained into the Norbertine Order in 1990. In 1991, Bishop McFarland appointed him *Censor Librorum* for the Diocese. The *Censor Librorum* reviews writings for consistency with Church law and if he approves it and the Bishop agrees, the Bishop gives the work an *Imprimatur*.

Father was born into the Episcopal Church where his father was an Episcopal Minister. Father Hugh converted to Catholicism as a teenager.

For more information, please contact either David Belz at (949) 347-0447 or email to [dbelz@kuhnbelz.com](mailto:dbelz@kuhnbelz.com), or Anne Lanphar at (714) 800-3225 or [alanphar@firstam.com](mailto:alanphar@firstam.com).

EVERYONE IS WELCOME! †

**FIRST THURSDAY MASS**

ATTEND MASS ON THE FIRST THURSDAY  
OF EVERY MONTH FOLLOWED BY LUNCH  
AT THE BUSCH FIRM COMMENCING  
THURSDAY OCTOBER 3RD.  
*FOR DETAILS SEE PAGE 13*

**ST. THOMAS MORE  
MCLE CLASS**

SATURDAY JANUARY 25, 2003  
EARN MCLE CREDITS!  
LEARN THE FAITH!  
*FOR DETAILS SEE PAGE 9*

**CALENDAR  
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## WHAT IS THE CHURCH'S TEACHING ON NON-CATHOLIC CHRISTIANS?

FR. HUGH BARBOUR, O. PRAEM, PH.D

**QUESTION:** *Has the Church changed her teaching on the relation of non-Catholic Christians to the Catholic Church? A friend of mine has given me some literature written by followers of the Society of St. Pius X which says that the teaching of Vatican II and especially of Pope John Paul II on Ecumenism plainly contradicts the previous teachings of the Church, most especially the encyclical letter of Pope Pius XI *Mortalium Animos* of 1928.*

### A MESSAGE FROM OUR CHAPLAIN

**ANSWER:** Anyone who reads Pope Pius XI on the ecumenical movement and then Vatican II and John Paul II on the same topic will surely notice a big difference, and perhaps an apparent contradiction. Faithful Catholics, however, will not be quick to judge that there is a real incompatibility between the two. There is a tremendous difference between the two approaches, but that does not mean there is a doctrinal contradiction. The Church can deal with various questions under different aspects. Ecumenism is one of those questions. The traditional approach to those who adhere to non-Catholic bodies was based on a constant, rigorous use of the terms heresy and schism in their full sense of an apparently deliberate, conscious dissent or doubt from Catholic dogma or communion with the Pope. Similar to this would be the way in which St. Paul states that "neither idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor revilers, nor robbers shall inherit the kingdom of God" (1 Cor 6:9-10). In this sense, there can be no dialogue or ecumenism with heresy or schism anymore than the Church could come to an agreement with stealing or drunkenness. But even though we accept St. Paul's words, we still refer to the Good Thief who inherited the Kingdom on Good Friday. And even though we accept, for example, the truth of the ringing words of Pope Boniface VIII in *Unam Sanctam* (A.D.1302) denying membership in the Church and thus salvation those whom commit the sins of heresy and schism, still we call Protestants Christians and accept the possibility of a valid baptism administered by them. Thus it is that in current practice since Vatican II, the approach has been to assume not that non-Catholics are heretics and schismatics in the strict sense described above, but to assume that they are in good faith, raised in the profession of certain errors in matters of Catholic doctrine, and thus not real "formal" heretics or schismatics. With such as these, who are presumed to be without fault, there can be dialogue and even mutual prayer, as long as there is no doctrinal error in the prayers, just as one is free to associate charitably with those who hold moral errors in order to help them either to be converted or to avoid the sins to which they are prone, as long as one does not seem to approve of their misguided actions.

Even Christ at times dealt with doctrinal error in what seemed to be a contradictory way (though it was not really contradictory). For example, in speaking to the Pharisees, He warned, "He who is not with me is against me." (Matt. 12:30; Luke 11:23). In speaking of those who invoke His name without being His followers, He said, "He who is not against us is for us." (Mark 9:40). Some who profess errors are like the Pharisees, hardhearted, stubborn, deliberate heretics who deserve eternal damnation; they do not belong to Christ. Others, who unwittingly profess errors, through no fault of their own, and so are not "of our following" (i.e. in full communion with us), are nonetheless on the road to heaven, calling on the Holy Name of Christ our Savior. Christ, and His Church, treat these two groups differently.

The question of whether it was wise to change the approach so quickly and dramatically from the strict and objective, to the pastoral and personal is another matter. We shouldn't be surprised if the approach changes, at least in regard to certain groups or circumstances, nor is it wrong for the faithful to suggest that changes should be made if the current approach is not contributing effectively to the evangelization of the world. If the followers of the Society of St. Pius X had done only that, making use of the freedom proper to clergy and lay faithful, there would be no problem. Sadly, they have not done their duty as Catholics to seek to understand and obey respectfully, even if they have criticisms on the practical level. †



*The Conversion  
of Saul*

Michelangelo  
(1542-45)

# FREE WILL, CONSCIENCE & DUTY

ANNE NELSON LANPHAR ESQ.

## THE GIFT OF FREE WILL

God created man in His own image and likeness—being our soul. God also gave mankind the most amazing gift of all: a free will.

No human parent would ever give a free will to their children! Every parent knows that this free will appears very early in human development - starting somewhere around age one as evidenced by the emphatic “no” that emits from the mouth of that sweet-looking child.

God gave this special gift to us so that the love we give Him would be freely given thereby having value to Him. He could easily have created minions to obey and serve Him without choice but objects cannot love freely and slaves do not really love freely, they merely obey. God loved us so much and wanted us to love Him freely. But with this gift of free will, God also risks our rejection.

God created man as a rational being, conferring on him the dignity and privilege of being able to initiate, analyze and control his actions.

*God willed that man should be ‘left in the hand of his own counsel,’ so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him. ‘Man is rational and therefore like God; he is created with free will and is master over his acts.’ (Catholic Catechism ¶ 1730)*

When God gave man a free will, He also committed to never interfere with that gift otherwise, by definition, it would not be free will! Accordingly, God never interferes with our decisions – even the evil ones – even when we choose to harm another. The strongest evidence of this commitment is heard in the heart-wrenching cries of a parent’s heart who has lost a child in a brutal manner to a criminal act by another human: “How could God let this happen? Where was He?” God was in His heaven keeping His commitment to us, to all mankind. Although it undoubtedly pains Him greatly when we harm one another, He **cannot** violate His word. God proved this commitment when He did not interfere even when evil men were brutally murdering His own Son on a cross.

God virtually gave each of one of us the right to accept or reject Him. A truly amazing gift!

## CONSCIENCE

But free will does not equate to an unlimited license to do whatever we want. This amazing gift was given with a “gentle restraint” – our conscience.

*Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment.... For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (Catholic Catechism, ¶ 1795)*

Conscience is not a form of “restraint” since restraint implies an element of control. God does not control an individual even via the conscience. Each person still has the free will to ignore his conscience and choose to act as he desires even if it is contrary to God’s law. Of course, by choosing to disobey God’s law, he will be held accountable for that decision.



**Face of God,  
the Creator**

Michelangelo  
(1508-12)

***When God gave man a free will, He also committed to never interfere with that gift otherwise, by definition, it would not be free will! Accordingly, God never interferes with our decisions – even the evil ones – even when we choose to harm another.***

(Continued from page 5) ***Free Will, Conscience & Duty***

What exactly is a conscience? What does it do? The Catholic Catechism describes it as follows:

*Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths. Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.*" (Catholic Catechism ¶ 1795-6)

Conscience does not restrict man's choice but serves as a method by which God lets man know His will. It reflects the element of reason given to man so that he can judge his actions. Without reason and conscience to temper free will, man would be completely unrestrained in his actions.

*Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.* (Catholic Catechism ¶ 1777)

Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is through the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

*Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise.... [Conscience] is a messenger of Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ.* (The Catholic Catechism, 1963).

Can man follow his "conscience" with impunity at all times? The simple answer is yes: man **must** always obey the dictates of his conscience. "*If he were deliberately to act against it, he would condemn himself.*" (Catholic Catechism ¶ 1790). However, although man is to act in accordance with the dictates of his conscience, certain rules do apply:

- ✘ One may never do evil so that good may result from it. In other words, the end never justifies the means.
- ✘ The Golden Rule: "*Whatever you wish that men would do to you, do so to them.*"
- ✘ Charity always proceeds by way of respect for one's neighbor and his conscience: "*Thus sinning against your brethren and wounding his conscience, you sin against Christ.*" In other words, we must not do anything which would serve to give bad example to our brother and cause him to "*stumble.*"

So, under divine law is ignorance bliss? "Invincible ignorance" – meaning it is unintentional – does, in fact, protect a soul who is not held accountable for his sin since he has no knowledge of God's law and, therefore, cannot intend to violate it.<sup>1</sup> However, no one may intentionally close his mind and claim impunity based on "ignorance." And although each person must follow his conscience, he has certain **duties and responsibilities** in relation to his conscience or he is responsible and account-

***Free Will, Conscience & Duty*** (Continued on page 8)



***The Fall  
From Grace***

Michelangelo

***When he  
listens to his  
conscience,  
the prudent  
man can hear  
God speaking.***

**FOOTNOTE:**

1. There are three requirements to commit serious sin: (a) the act must be seriously wrong; (b) it must be known to be seriously wrong; and (c) it must be done intentionally.

## FREEDOM AND THE MORAL LAW

Given the circumstances of contemporary culture, your Episcopal ministry is especially challenging and the situation which you face as teachers of moral truth is complex. Your parishes are filled with Catholics eager to lead responsible lives as spouses, parents, citizens, workers, and professionals. These men and women, whom you meet daily in the course of your pastoral mission, know that they should live morally upright lives, but often they find it difficult to explain exactly what this implies. This difficulty reflects another side of contemporary culture: the skepticism regarding the very existence of “moral Truth” and an objective moral law. This attitude is quite prevalent in the cultural institutions that influence public opinion, and, it must be said, is commonplace in many of your country’s academic, political and legal structures. In this situation, those who try to live according to the moral law often feel pressured by forces which contradict the things they know in their hearts to be true, and those responsible for teaching moral truth may feel as if their task is virtually impossible, given the power of those external cultural pressures.

There have been similar moments in the course of the Church’s two-thousand-year history. Yet *today’s cultural crisis has distinctive characteristics that give your task as moral teachers a real urgency*. This urgency touches both the transmission of the moral truth contained in the Gospel and the Magisterium of the Church, and the future of society as a free and democratic way of life.

How should we define this crisis of moral culture? We can glimpse its first phase in what Cardinal John Henry Newman wrote in his *Letter to the Duke of Norfolk*: “In this century [conscience] has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of, and could not have mistaken for it, if they had. It is the right of self-will.” What was true in Newman’s nineteenth century is even truer today. Culturally powerful forces insist that the rights of conscience are violated by the very idea that there exists a moral law inscribed in our humanity, which we can come to know by reflecting on our nature and our actions, and which lays certain obligations upon us because we recognize them as universally true and binding. This, it is frequently said, is an abrogation of freedom. But what is the concept of “freedom” at work here? Is

*Freedom and the Moral Law* (Continued on page 10)



**FROM  
PETER’S  
SUCCESSOR,  
POPE  
JOHN  
PAUL  
II**



*Ad Limina Address to  
the Bishops  
of the United States*

**From the Vatican  
June 27, 1998**

**SIMPLE TRUTHS**



**Fulton J. Sheen**

**The worst thing in the world is not sin;  
it is the denial of sin by a false conscience—  
for that attitude makes forgiveness impossible.  
The unforgivable sin is the denial of sin. †**

(Continued from page 6) **Free Will, Conscience & Duty**  
able for failing in meeting those duties.

### **DUTY**

Certain duties come with the gift of free will: (i) *the duty to have an educated conscience*, and (ii) *the duty to never surrender his free will to another*. Each person will be held responsible for his failure to comply with these duties.

#### **(i) DUTY TO EDUCATE THE CONSCIENCE**

Although conscience is a gift from God, it does not come fully formed. Each person is responsible to pursue truth<sup>2</sup> and to form an educated conscience. This duty is *a life-long obligation* - it does not end with graduation from a Catholic school or a CCD program.

*Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.*

*The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment rising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart.*

*In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (Catholic Catechism, ¶ 1783-5)*

An uneducated conscience can be in a state of ignorance thereby resulting in erroneous judgments. Although each individual must follow his conscience, he will be held accountable for his failure to meet the duty to educate his conscience. As with man's law, ignorance is no excuse!

*This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil he commits.*

*Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. (Catholic Catechism ¶ 1791-2)*

If a person does not have the opportunity to know or pursue the truth, he will not be held responsible for the error in judgment made by his conscience nor for the ignorance that led to the error. However, the circumstances qualifying for invincible ignorance are limited and left to the judgment of our all-knowing God in His mercy and justice.

#### **ii) DUTY TO NEVER SURRENDER ONE'S FREE WILL**

Because man has been given a free will, he is responsible for his decisions and actions. Abdication of the decision making process is not acceptable in the civil law of man nor under the law of God. If a person surrenders or abdicates his judgment to another

**Free Will, Conscience & Duty** (Continued on page 9)



**Peter Repents**  
El Greco  
1600

**Conscience  
must be  
informed  
and moral  
judgment  
enlightened.  
A well-formed  
conscience is  
upright and  
truthful.**

#### **FOOTNOTE:**

2. Truth comes from God and is, therefore, absolute.



(Continued from page 8) Free Will, Conscience & Duty

person, or to outside “forces” such as superstition, materialism, drugs or alcohol or even the majority view of society, he is responsible for that decision to abdicate his free will and the consequences which flow from it.

CONCLUSION

God has blessed mankind with the incredible gift of a free will but also provided a guidance mechanism: the conscience. Although each person is required to follow his conscience, he has a duty to have an educated conscience and to never surrender that free will to anyone or anything. †

**YOU ARE INVITED TO A  
THOMAS MORE MCLE SEMINAR**

**Saturday, January 25, 2003**



**“A LAWYER'S PROFESSIONAL RESPONSIBILITY:  
THE LAWYER OF THE MILLENNIUM'S PERSPECTIVE”**

St. Thomas More was elected "*Lawyer of the Millennium*" by the Law Society of Great Britain in December 1999, and on November 4, 2000, he was celebrated as "*Patron of Statesmen*" at the Vatican by thousands of political and cultural leaders from around the world. In honor of our patron, St. Thomas More, this seminar will focus on ethics, elimination of bias and controlling substance abuse from the Catholic perspective.

**EVERYONE IS WELCOME!**

**WHEN:** January 25, 2003 8:30 am - 11:40 am

**WHERE:** First American Title Insurance Company  
1 First American Way, Santa Ana (on MacArthur Blvd just west of the 55 freeway, north on Imperial Promenade, right at First American Way)

**COST:** \$30 (no CLE credit) \$60 (with CLE credit)

**CLASS SCHEDULE**

8:00—8:30 am	Registration & Continental Breakfast (included)	
8:30—9:30 am	SESSION 1: (1 hr Substance Abuse)	<b>FR. JOHN MCANDREW</b> <i>San Francisco Solano Catholic Church—Rancho Santa Margarita</i>
9:35—10:35 am	SESSION 2: (1 hr Legal Ethics)	<b>GERARD WEGEMER</b> <i>Noted Author &amp; Lawyer</i>
10:40—11:40am	SESSION 3: (1 hr Elimination of Bias)	<b>FR. ROBERT SCHOLLA</b> <i>Loyola Law School</i>
11:45am	<b>MASS</b> (optional)	

**Please RSVP on the voicemail of Anne Lanphar (714) 800-3215 or sending an email to alanphar@firstam.com. Thank you! †**

## TWO WOLVES



### THOUGHT FOR THE DAY

An old Cherokee is teaching his grandson about life. "A fight is going on inside me," he said to the boy. "It is a terrible fight and it is between two wolves."

"One is evil - he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego."

"The other is good - he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith".

"This same fight is going on inside you - and inside every other person, too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed." †



*Moses with the  
Golden Calf*

*Domenico  
Beccafumi  
(1536-7)*

(Continued from page 7) *Freedom and the Moral Law*

freedom merely an assertion of my will – “I should be permitted to do this because I choose to do it”? Or is freedom the right to do what I ought to do, to adhere freely to what is good and true (cf. Homily at Baltimore, October 8, 1995)?

The notion of freedom as personal autonomy is superficially attractive; endorsed by intellectuals, the media, legislatures, and the courts, it becomes a powerful cultural force. Yet it ultimately destroys the personal good of individuals and the common good of society. Freedom-as-autonomy, by its single-minded focus on the autonomous will of the individual as the sole organizing principle of public life, dissolves the bonds of obligation between men and women, parents and children, the strong and the weak, majorities and minorities. The result is the breakdown of civil society, and a public life in which the only actors of consequence are the autonomous individual and the state. This, as the twentieth century ought to have taught us, is a sure prescription for tyranny. †



## WAS ST. JAMES THE BROTHER OF JESUS?

MICHAEL SHONAFELT, ESQ.

Perhaps you have read the recent newspaper accounts of an exciting new archaeological discovery: the ossuary of James. The relic, a 1,940-year-old limestone burial box bearing the inscription "James, son of Joseph, brother of Jesus," may be the oldest existing text referencing Christ's name. By all accounts, it is genuine and not a forgery, says paleographer Andre Lemaire of the Sorbonne University in Paris, who discovered the limestone box in a private collection. The Israeli Geological Survey notes there is "no evidence that might detract from the authenticity" of the relic.

Ossuaries are small coffins used to carry bones. While used in numerous cultures throughout the centuries, they were used by the Jews in the First Century A.D. to carry the bones of family members after their bodies had decayed in burial caves. For some reason, the practice among the Jews died out after the destruction of the Temple in the First Century. Jewish ossuaries have provided Biblical scholars with a treasure trove of archaeological evidence about early Christianity in Jerusalem.

This box is highly unique, however. Analysis by expert "epigraphers" leads to a fairly certain conclusion that the Aramaic inscription is a reference to St. James and Christ. While the names Joseph, James and Jesus were relatively common at the beginning of the First Century (researchers have already discovered at least two other ossuaries that say "James, son of Joseph"), the reference to all three names is "highly significant and extremely unusual, and indicates the importance of the name Jesus." In fact, records from the period reveal that there were no more than 20 men in the city of 80,000 who were named James, who had a father named Joseph and who had a brother named Jesus. Coupled to this statistical data is the fact that most people did not use ossuaries, and most who did so did not name their brothers on them, suggesting that this ossuary is "very unusual." The "Jesus" referenced on the box must therefore have been very notable.

The inscription, as the secular media have been quick to point out, also raises fairly profound theological issues. If one assumes the (apparently probable) authenticity of the box, one must conclude that St. Joseph was the father of St. James, and that St. James therefore was the literal, and not figurative, brother of the Lord. According to some, this conclusion casts a shadow over the Roman Catholic doctrine of Mary's perpetual virginity and the related interpretation of scripture that that James was only a cousin of Jesus, perhaps the son of Joseph's brother Clopas.

Implicated are numerous references to James and others as the "brethren" of Jesus: These are the representative verses:

1. "While he was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him." (Matt. 12:46);
2. "Is this not the carpenter, the son of Mary, the brother of James and Joseph and Judas and Simon?" (Jn. 7:5);
3. "All these, with one mind, gave themselves up to prayer, together with Mary the mother of Jesus, and the rest of women and his brethren." (Acts I:14);
4. "Have we not the right to travel about with a woman who is a sister, as the other apostles do, as the Lord's brethren do, and Cephas?" (1 Chron. 23:21-22).

While many Protestant sects interpret these passages as evidence that Mary had children after giving birth to Christ, the Catholic Church has always interpreted "brother," as used in its various permutations throughout the above verses, in a broader manner, to in-

## TRUTH OR MYTH?



*St. James*

El Greco  
(1606)

*Was St. James the Brother of Jesus? (Continued on page 14)*

## MORE ON CONSCIENCE AND THE MAJORITY

### THE WRITINGS OF THOMAS MORE



...More told a fable of his own, a merry tale about “a poor, honest man of the country who was called Company.” This man was serving on a jury, and he was the only one on the panel who was not from the same northern locality as the defendant. After listening to all the evidence, the other eleven jurors came to a quick decision in favor of their fellow Northerner. Company, “this honest man of another quarter,” did not concur. But because he “sat still and said nothing,” they paid no attention to him. They said, “We are agreed now; come let us go give our verdict.”

At this point, however, Company did intervene, declaring that “his mind did not go the way theirs did (if their minds went the way that they said),” and that they therefore should, perhaps, “tarry and talk about the matter and tell him such reasons that he might think as they did.” But until they could convince him otherwise, “he must say as he thought,” since “he had a soul of his own to keep as they had.”

The response to this reasonable request was not one based on reason. “ ‘What, good fellow, is the matter with you?’” they asked. “ ‘Are not we eleven here and you but one alone, and all we are agreed? Why should you stick? . . .Company, now by thy true name, good fellow, play then the good companion, and come with us . . .for good company.’” To help them put this issue in proper perspective, honest Company then asked this long question: “ ‘When we shall go from here and come before God and He shall send you to heaven for doing according to [what will you say then if I say this to you]: “I went once for good company with you, which is the cause that I go now to hell; play you the good fellows now again with me. As I went then for good company with you, so some of you go now for good company with me.” Would you go?’” No one, of course, would agree to that. And so Company would not go along with them either “ ‘for the passage of my poor soul passes all good company.’”

Thomas More: A Portrait of Courage Gerald B. Wegemer Scepter Publishers (p. 177) †

**Ad Risum Vertere Veritatem** \* *\*Latin for “To turn truth into laughter”*



### A RARE GOLF SHOT

A priest rushed from church one day to keep a golf date. He was half-way down the first fairway, waiting to hit his second shot, when he heard the familiar "FORE!" and a ball slammed into his back.

Soon, the golfer who had made the drive was on the scene to offer his apologies.

When the priest assured him that he was all right, the man smiled.

"Thank goodness, Father!" he exclaimed. "I've been playing this game for forty years, and now I can finally tell my friends that I've hit my first holy one!" †



## LUKE 4: 1-13

<sup>1</sup>And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit <sup>2</sup>for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. <sup>3</sup>The devil said to him, "If you are the Son of God, command this stone to become bread." <sup>4</sup>And Jesus answered him. "It is written, 'Man shall not live by bread alone.'" <sup>5</sup>And the devil took him up, and showed him all the kingdoms of the world in a moment of time, <sup>6</sup>and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. <sup>7</sup>If you, then, will worship me, it shall all be yours." <sup>8</sup>And Jesus answered him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'" <sup>9</sup>And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; <sup>10</sup>for it is written, 'He will give his angels charge of you to guard you.' <sup>11</sup>and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

<sup>12</sup>And Jesus answered him. "It is said, 'You shall not tempt the Lord your God.'" <sup>13</sup>And when the devil had ended every temptation, he departed from him until an opportune time.

### Comment from the Navarre Bible:\*

Our Lord's temptations sum up every kind of temptation man can experience: "Scripture would not have said," St Thomas comments, "that once all the temptation ended the devil departed from him, unless the matter of all sins were included in the three temptations already related. For the causes of the temptation are the causes of desire—namely, lust of the flesh, desire for glory, eagerness for power" (*Summa theologiae*, III, q. 41, a.4 ad 4).

By conquering every kind of temptation, Jesus shows us how to deal with the snares of the devil. It was as a man that he was tempted and as a man that he resisted: "He did not act as God, bringing his power into play; if he had done so, how could we have availed of his example? Rather, as man he made use of the resources which he has in common with us" (St Ambrose, *Expositio Evangelii sec. Lucam, in toc.*).

He wanted to show us the methods to use to defeat the devil—prayer, fasting, watchfulness, not dialoguing with temptation, having the words of God's Scripture on our lips and putting our trust in the Lord.

"Until an opportune time," that is, until it is time for Jesus to undergo his passion. The devil often appears in the course of our Lord's public life (cf., for example, Mk 12:28), but it will be at the Passion—"this is your hour, and the power of darkness" (Lk 22:53)—that he will be most clearly seen in his role as tempter, Jesus will forewarn his disciples about this and once more assure them of victory (cf. Jn 12:31; 14:30). Through the passion, death and resurrection of Christ, the devil will be overpowered once and for all. And by virtue of Christ's victory we are able to overcome all temptations. †



## SCRIPTURAL CORNER

*\*The Navarre Bible, a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries.*

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(Continued from page 11) *Was St. James the Brother of Jesus?*

clude any of the Lord's kin, including His cousins. The Church's exegetes have had ample grounds for interpreting "brother" in this manner. This is because in Aramaic, the language of the Lord and His disciples, there was no word for "cousin." "Brother" therefore was used as the Aramaic equivalent of blood brother, half brother, or cousin. The Greek translations of the texts substituted the Greek word "adelphos," generally meaning "blood brother," and hence the confusion.

In fact, a more exhaustive review of the New Testament passages reveals plenty of other grounds for concluding that James was *not* Christ's blood brother. It is noteworthy, for instance, that while the above verses refer to James as the brother of the Lord, they make a special, unique, reference to Jesus as the son of Mary. (See also Mk. 6:3.) Throughout the Gospels, this title is reserved exclusively to Jesus. It stands to reason that, if James were similarly born of Mary, the reference also would have been extended to him. Additionally, many verses refer to James, not as Mary's child, but as the son of another Mary, the wife of Clopas (also translated "Cleophas"). At the cross, for instance, the Gospels say that, among the women present, were "Mary of Magdala, Mary the mother of James and Joseph, and the mother of the sons of Zebedee." (Matt. 27:56.) In the Gospel of John, the same reference is made to the "other" Mary: "... [N]ear the cross where Jesus hung were his mother, Mary wife of Clopas [Cleophas], and Mary of Magdala." (Jn. 19:25.) Elsewhere, James is referred to as "the son of Alpheus." (Matt. 10:3; Acts I:13). "Alpheus" has been interpreted as another Greek version of "Cleophas." Hence, James appears to be the son of the other Mary and Clopas.

The whole matter is made even more complicated by the fact that there were two James counted among the apostles of the Lord, James the Greater and James the Lesser. James the Greater (distinguished from the other by virtue of his older age) was the brother of St. John the Apostle and was one of the sons of Zebedee. By some accounts, James the Greater evangelized Spain and became the first of the apostles to follow the Lord into martyrdom. James the Lesser headed up the Church at Jerusalem. It is nevertheless clear that James the Lesser is the James counted as a "brother" of the Lord.

It is not entirely clear how the Ossuary of James fits into all of this. If the ossuary is authentically attributable to James the Less, then the references to Mary the wife of Clopas are rendered unintelligible.

One thing is certain, however. The finding of the Ossuary in no way detracts from the Catholic doctrine of the perpetual virginity of Mary. In fact, some of the earliest accounts of the life of St. James said that James was the son of Joseph by an earlier marriage, and therefore a stepbrother to Jesus. The stepbrother theory is one of the earliest on record, as it is picked up by an early apocryphal document called the "Protoevangelium of St. James," dated to A.D. 120. The *Protoevangelium* recounts how Joseph was an elderly widower at the time he was betrothed to Mary and already had a family. According to the early document, Joseph was, therefore, willing to become the guardian of a virgin consecrated to God. As the Catholic apologist James Akin points out, "the stepbrother hypothesis was the most common explanation of the brethren of the Lord until St. Jerome popularized the cousin hypothesis just before the year 400." Akin goes on to say:

Bottom line: If the ossuary of James bar-Joseph is that of James the brother of the Lord, it sheds light on which of the theories Catholics are permitted to hold is most likely the correct one, but it does nothing to refute Catholic doctrine. If authentic, as seems probable, it is to be welcomed as further archaeological confirmation of the life of our Lord. ☩



*St. James  
with 2 Children*  
Andrea Del Sarto  
(1528)

## OPUS DEI & THE NEW SAINT

JOSEPH (JAY) DE CLUE, ESQ.

On Sunday October 6, 2002, the world was given a new saint when the Holy Father canonized Fr. Josémaría Escrivá, founder of the lay organization known as “Opus Dei,” a Latin phrase meaning “Work of God.”

Fr. Josémaría was born in Barbastro, Spain in 1902. He was ordained to the priesthood in 1925. Opus Dei was begun on October 2, 1928, the feast of the Guardian Angels, when he had a vision while celebrating Mass. He related that he saw in an instant “the Work” as it is called, laid out before him in its present form.

This was the answer to a prayer that he often said: “Domine ut videam!” (“Lord, that I may see!” Lk 18:41) by which he had asked God for many years to show him what it was that God was asking of him.

The idea behind Opus Dei can perhaps be expressed in the form of an answer to a question: Since God wants us, all of us, to be perfect (“I want you to be perfect, as my Father in heaven is perfect” Mat 5:48) then how are we supposed to do that? In other words, we know that God wants us all to be saints and to go to heaven to be with him, forever. If we become priests or religious, perhaps shutting ourselves up in a monastery somewhere, and we take vows of poverty, chastity, and obedience, dedicate our lives to the contemplation of the Almighty and the expiation of our sins, then we could hope, if God grants us the grace, that we could aspire to sanctity and that perfection to which God calls us.

But what of the mother who dedicates her life to her family, what of the professional, the wage-earner, the huge mass of humanity that strives day in and day out to progress, materially much more than spiritually? What of us lay people?

It is not practical for us to leave everything and go off to a cloistered monastery. Certainly we must go to confession and attend mass on Sunday but how can we reach the heights to which God is calling us? It would seem that, at best, we are all, most of us, in for a long stretch in purgatory.

This was perhaps one of the questions with which St. Josémaría grappled. It was, had been, and even now is commonly believed that in order to achieve sainthood one must be a religious. Opus Dei was the answer to that question.

St. Josémaría knew that people who obtain success in material pursuits share certain characteristics and habits. In the same way the saints shared certain characteristics no matter what their station in life. They attended Mass as often as possible, even daily. They went to confession and took spiritual direction from their confessor. They lived a rule, as in religious orders, with set times for getting up, spiritual devotions, and prayer.

St. Josémaría took these concepts and turned spiritual life “inside out” i.e., he showed us, the lay people, how to live spirituality in our daily life, and to be contemplatives in the midst of the world.

Spiritual direction is an important part of what Opus Dei is about and is the “specialty” one might say, of the Work. For anyone who is truly serious about progressing in sanctity it is a necessity.

Many people desiring to achieve physical health may take up jogging, aerobics, weight lifting and taking vitamin supplements based on what they read, or what they hear from family, friends and neighbors. Seldom do they seek the advice of a qualified expert. When we take our own advice in these things, knowing that we are not experts, we do not get the results we desire. As with the body, so also with the soul. No matter how much we read or try on our own to progress along the spiritual path we cannot

*Opus Dei & the New Saint* (Continued on page 16)



**St. Josémaría  
Escrivá**

**Ordination 1925**

(Continued from page 15) *Opus Dei & the New Saint*

make good progress because we are not the best judges of the state of our own soul.

We need someone who, guided by the Holy Spirit, can see us as we really are, and help us along the road to sanctity. Reliance on ourselves in these matters can be a result of self pride, an unwarranted self-reliance. We need help to obtain our goals and that help is only found in spiritual direction.

“The Work” is not a religious order but rather a lay organization dedicated to showing and encouraging lay Catholics how to be saints – in whatever situation we find ourselves. Opus Dei is a vocation, like the priesthood or religious orders, but is entirely run by, and made up mainly of, laymen. The Work does have within it a religious order: the Priestly Society of the Holy Cross, made up of priests who are taken from the ranks of the members. Diocesan priests can also join this society.

Other sections of the Work are known as: numeraries, relatively few in number, who take vows of celibacy and usually live in the centers of the Work. The Pope’s spokesman, the layman Joaquin Navarro Valls, is one example; supernumeraries – married member of the Work (marriage is also of course, a vocation and completely in line with striving for sanctity) and cooperators, those who help the Work through their volunteer efforts, or monetarily and/or with prayers.

Unlike the other members, cooperators are not always Catholics, or even Christians. They are people of good will who wish to be united to the apostolic and temporal works of Opus Dei and aid in them, friends of the Work.

Throughout the decades Opus Dei has grown, through Spanish Civil War of 1936-1939, through World War II and up to the present time, when it now claims about 80,000 members all over the world. The current prelate of Opus Dei is Bishop Javier Echevarría with residence in Rome. In the United States their seat of operation is in New York, with many centers throughout the nation including a center for men, Tilden Study Center in West Los Angeles (310) 208-1941, and a women’s center, Westfields at (310) 208-5797.

Locally, Tilden Center offers an “hour of recollection” for men on the 2<sup>nd</sup> Wednesday of every month at the John Paul II Center in Yorba Linda, southwest corner of Imperial Hwy. and Rose (Tustin Ave.) It is a good way to get to know Opus Dei. A wealth of information can also be found on their official website at [www.opusdei.org](http://www.opusdei.org) †



Canonization Ceremony

Rome

October 6, 2002

## PRAYER PETITIONS



*Heavenly Father,  
I offer you this day  
all that I shall think  
or do or say,  
uniting it with  
what was done  
by Jesus Christ,  
your only Son. Amen*

*We all need prayers—at some times more than others. If you have a special need for prayer, please let us know so we can join in prayer for each other. Leave a message on Anne Lanphar’s voicemail (714) 800-3225, or email your request to [alanphar@firstam.com](mailto:alanphar@firstam.com)*

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- ✘ For employment for John Thompson.
- ✘ Selma Mann’s family (2 medical conditions).
- ✘ Patricia Knefel (Deborah’s sister) who is recovering from a very serious illness.
  - ✘ Cindie Burnes, a young mother recovering from chemotherapy.
- ✘ Mary Clare Ligh (sister of Fred Werve) who is suffering with cancer.
- ✘ Michael Shonafelt (special intention).
- ✘ John Flynn & his wife (serious illness).
- ✘ Ron Gable (special intention). †



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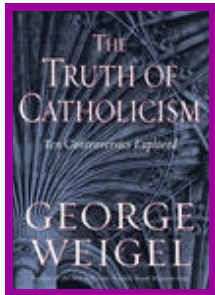
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# THE TRUTH OF CATHOLICISM: TEN CONTROVERSIES EXPLORED

BY: GEORGE WEIGAL

**FROM  
THE  
LIBRARY**



Because the teachings of the Catholic Church are best known to the general public and to many Catholics through the filter of the secular press, papal biographer Weigel (Witness to Hope) uses this book to clarify 10 issues that have engaged the public's attention in recent years. A theologian and Catholic commentator, Weigel undertook his task after encountering numerous misconceptions about the faith during a 16-month book tour for Witness in 2001. Here, he illuminates the church's teachings about Jesus, morality, sexuality, suffering and women's ordination, as well as Catholicism's relationship to democracy, other Christian denominations and other religions. In doing so, he offers much-needed precision about teachings that have often been muddled, as reporters, forced to condense Church documents into sound bites and headlines, have missed much of their texture and shading or have tried to interpret them using secular standards. For example, Weigel begins the book by revealing how some news organizations reported on the 2000 Vatican declaration, *Dominus Iesus* ("The Lord Jesus"), by claiming the Catholic Church had declared itself "Number One," even though the document did little more than reassert traditional Christian teaching that Jesus Christ is the Savior of all. Weigel's approach makes this book an excellent resource for anyone curious enough about Catholicism to look behind the headlines.

—*Publisher's Weekly*

**Publisher: Harper Collins ISBN: 0066213304**

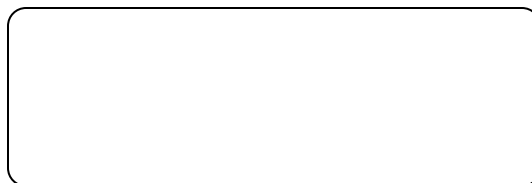
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